

I am the good Shepherd.
John 10:11

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth
his life for the sheep.
Rev. A. K. Holfeld
May 14-15
1944

Volume 20

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No. 9

LUTHERAN WORLD ACTION

Fift Sunday after Easter

PURE RELIGION

Epistle James 1: 22-27.

"Pure religion and undefiled before our God and father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

—James 1:27.

Pure religion is here contrasted to a religion that is vain and empty in the preceding verse. It is thus pointed out that it is not all which is called religion that is pure and undefiled. Religion does not mean, here, a person's creed, or faith, but the outward expression of a person's devotion to God. Worship may be a better expression when thereby we mean rendering service to God out of a pure heart.

We worship God not only by a right attitude of the heart to Him but also by deeds of love. Our faith must be active in good works. "Be ye doers of the word, and not hearers only, deceiving your own selves." V. 22. Christianity is something very practical. It does not consist only in hearing the word of God and singing hymns on Sundays. The word of God must be permitted to transform our lives, and motivate us to action.

In the text, concrete examples our religion in a manner that is pleasing in the sight of God. First, "to visit the fatherless and widows in their afflictions." Secondly, "to keep himself unspotted from the world." More examples might have been given, but many have not begun even with these.

To visit the fatherless and the widows means to look after them in such a way that their needs are cared for. If we call God "Father", then our sympathy and compassing love must go out to those who have been bereft of their earthly provider and protector. That this is not superfluous is indicated by the phrase, "in their affliction." It is when people are in distress that we should help them. There may be some people in your community who are destitute and needy. If this is not due to laziness or sinful waste, then it is your opportunity to serve God by helping them. There are many people in the world to-day who are in dire need of the bare necessities of life. Some have been left orphans, others are in prison or internment camps, some wounded, others are sick from undernourishment. The appeals come to us from many sides; Relief committees, Red Cross, Lutheran World Action, etc. All these appeals are a challenge to us to test our religion, if it is pure and undefiled. We must serve God by serving our needy fellowmen in the world if ever we shall be permitted to hear from His lips, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Matt. 25:40.

The negative side of our service to God is "to keep himself unspotted from the world." In our endeavor to serve God among our fellowmen we get into contact with conflicting ideas, methods and practices. We do not live among saints only, but among sinful men. We are in the world but not of the world. In our contact with the world we are always in danger of lowering our ideals and standards of Christian conduct. We become defiled by a worldly spirit. A friend of mine said that the people whom he served would make good Jesuits, because they believed and practiced that the "end sanctifies the means." Many of our people practice this. They like to support good causes but may not be so particular how they raise money for a good cause. The minister does not believe in raffling and therefore the money for the church budget is raised otherwise.



Dr. IVER IVERSEN, President
of the Norwegian Lutheran
Church of Canada.

Luther Theological Seminary

The Church Council, the Board of Education, and the Seminary Faculty convened on February 14th in accordance with the Constitution of the Norwegian Lutheran Church of America and at the call of its President, to jointly nominate candidates for Faculty vacancies and to consider other matters vital to the Seminary.

Nomination to fill Vacancy

"For the vacancy created by the retirement of Dr. C. M. Weswig, the joint session presents to the Norwegian Lutheran Church of America the name of Dr. Iver Iversen, now President of the Canada District, and part-time professor of Luther Theological Seminary, Saskatoon, Canada.

"Iver Iversen was born in Norway, May 27, 1887. His baptism and confirmation were there. The American phase of his life began in 1904. In 1906 he enrolled at Concordia College, Moorhead, Minn. He was admitted as a theological student at the United Church Seminary in 1911.

"During the year 1912-13 he obtained his B. A. degree at the University of Minnesota. Through the school year 1913-14 he was principal of public schools in Waconia, Minn. Graduate studies at the University of Minnesota were pursued during 1914-15. He graduated from the Seminary in 1916.

"Recommended by Dr. Bøckman and the seminary Faculty for further studies in theology, the following two years were spent at Erlangen, Germany; Copenhagen, Denmark; and Oslo, Norway.

"Returning to America, the two years 1918-20 were used at Hartford Theological Seminary, Hartford, Connecticut, on a fellowship. Most of his work at Hartford was done in the Department of Church History. His thesis for the Ph. D. degree was written on the subject: "The Roman Congregation at the Time of Paul."

"Pastor at Ames, Iowa, 1920-23; principal of Jewell College, Jewell, Iowa, 1922-24; head of the department of religion and philosophy at Augustana College, Sioux Falls, 1924-34, where for ten years he

But for the Red Cross, for the Patriotic League, etc., our church members may sell tickets on a quilt os support worldly functions that end with a dance. Such practice shows inconsistency. Pure religion consists both in the support of the needy and in keeping oneself unspotted from the world.

"Create in me a clean heart, O God, and renew a steadfast spirit within me." Amen.
—J. P.



PRAY FOR THEM

LUTHERAN WORLD ACTION

The time has come to announce another Lutheran World Action Appeal. The National Lutheran Council has released its figures covering the estimated needs for another year. The total sum is again the same as last year, \$1,315,000. This figure was exceeded last year when the members of the co-operating synods responded willingly and liberally. Our Canadian congregations also contributed in larger amounts than ever before. The need is as great as ever. May this year's response be equal to the need!

The offerings received from our Canadian congregations are to be divided between the Canadian Lutheran Commission for War Service and Orphaned Missions. Since the needs of the Commission will be approximately \$10,000 during the year, the gifts from our congregations should reach a total of at least \$15,000.

Through our 16 chaplains and almost 300 pastors of our Canadian parishes, the Canadian Lutheran Commission is endeavouring to provide spiritual benefit for about 17,000 men and women in the Canadian armed forces at home and abroad. This is a mighty host of Canadian Lutherans. They are the future Lutheran Church in Canada, in large measure. We must not fail them now. The work of the Commission must not be curtailed. Far greater things need to be done than have thus far been achieved. It is hoped that the returns from the forthcoming offering will permit a considerable expansion. The sons and daughters of our congregations deserve the very best spiritual care than can possibly be provided.

taught Church History; from 1934-38 pastor at Maplebay, Minnesota; since 1938 President of the Canada District, and since 1939 also part-time teacher at the Seminary in Saskatoon, Sask.; Dr. Iversen, with his deep personal piety, his comprehensive scholarship, his well-rounded practical experience, is thereby well recommended for a Seminary professorship.

"If elected, Dr. Iversen's service at the Seminary would begin in September this year."

* * *

The above quotation is taken from an article recently appearing in the Lutheran Herald. The language is plain; there is a possibility that our District may lose the valued services of Dr. Iversen. We are certain, that in the membership of our church in our district there is a deep regret over this possibility.

To our District and the church in general it is a call to prayer. We must pray that the Lord of our Church may be permitted to lead in such a way that the consecrated and able service of Dr. Iversen may be used to the fullest extent in the extension of God's Kingdom.

TOPICS OF INTEREST

Seed - Time

Seed-time is here, and the farmers are making preparations to seed their fields. One of these preparations is to clean the seed. Good and clean seed is very important. They know that if the seed that is sown is unclean and full of weed seeds, weeds will grow as well as wheat and perhaps much faster. And the result? The weeds will crowd out the wheat, reduce the yield, lower the value through higher dockage, and contaminate for years to come the good land on which it was sown. No wonder the wise farmer goes to great effort to make sure that he sows clean seed.

Seed-time is here. Indeed it is always seed-time, whether it be in May or in January. I am thinking of that fertile and promising seed-bed of the child's mind and heart. Every day that we dwell and mingle with children, we are scattering seed into their young lives—seed that easily takes root because the soil is so receptive.

Let us ask ourselves, what kind of seed we are sowing? Is it good seed, is it clean seed? What will the harvest be? Are we of the many who carelessly scatter the noxious seeds of envy, hate, blasphemy and impurity into that rich soil? What implements do we permit to operate in that field? Are smutty stores, suggestive pictures, indecent movies, and immoral companions the seed-drills that plant their seed in the fertile furrows of the soul? If so, need we be surprised if we find gangsterism and impurity blossoming forth in the teens and the twenties—and going to seed in the thirties and the forties? Oh, for a Spirit-driven fanning-mill and some spiritual formaldehyde!

Let God's Word dwell in you richly and you will have plenty of good seed to sow. But beware the sower of tares who is always trying to instil evil thoughts into our hearts, and the flesh which seeks to end an outlet for those already there. But let the Holy Spirit apply the cleansing power of the Word to our own life and to the lives of our children. Then shall the harvest be glorious.

A. K. H.

Recently one of our Chaplains expressed himself as follows about the work the Commission is doing at present: "I wish I could have some who are still hesitant about the work of the Commission here for a few days. I would like to show them how appropriate the literature is. I would also like to see them try to carry on the work without the help and encouragement the Commission gives. In fact they owe it to the Commission that the sons and daughters of their congregations are being ministered to by Lutheran chaplains in the first place. I for one would feel terribly isolated without the Commission to turn to. It is doing a vital and highly important work, not only in assisting the chaplains, but also in the spiritual care of our boys and girls in the armed forces. It deserves the full support and heartiest co-operation of every pastor and individual member of the Lutheran Church. This is not only the opinion of the Lutheran chaplain but of some of the others also."

Quotations from letters written by our members with the armed forces could be given by the dozen; as they write with hearty approval of the efforts of the Commission to serve them with the word of God. But this is not needed. Every member of our Canadian congregations will be hearty approval of the efforts of the Commissioned day, Mother's Day, May 14th. "That they may be kept."

K. Holfeld, Sec'y

The SHEPHERD — HYRDEN

Organ of the Norwegian Lutheran Church of Canada.

Editor: Pastor A. M. Vinge
Drawer 400, Camrose, Alberta.
Business Manager: Josef B. Haave,
Rose Valley, Sask.

W.M.F. Editor: Mrs. J. B. Haave,
Rose Valley, Sask.
Y.P.L.L. Editor: Pastor G. O. Evenson,
Outlook, Sask.

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The General Convention

Our Church stands at the threshold of a new century. Through the century that is past there have been many problems to face. There have been conflicting opinions and many controversies when changes have been made. Some of these changes have been farreaching. It is not at all certain, reckoning with human frailty, that the decisions of the past have been according to God's will for we are so shortsighted when we face an immediate problem. However from the vantage point of this century mark we can see more clearly the guiding hand of God.

God grant that as we face this new century we may face our problems with courage and singleness of purpose. May this purpose be to place the Kingdom of God above all other considerations. Could we today seek the advice of our pioneer fathers, we believe there would be one response, that we face our problems and decide them in the light of eternal values only.

In this spirit too we should discuss the possibility of the change of name for our church. We should in all kindness discuss the question. It should not be necessary to impale personalities on the prongs of our arguments. It is a question of deep import and should be considered in prayer.

Those who favor the change of name, we believe, do so because they believe it to be in the best interests of the church. We should attribute to them no other motive.

Those who oppose the changing of the name of the church are equally sincere.

The question is this: Is this the time to change the name of the church? The action was to be deferred until the after the centennial ingathering. There is something distasteful in changing the name after we have revelled in the heritage of old Muskego, basked in the light of the heroism and the vision of the pioneers, and gloried in our Norwegian heritage. Is this the way we should view the matter? We do not believe so. We like to think that each gift given to the centennial was given without any "strings attached". One likes to be assured that there was something more than "Norwegian" in the name that prompted the gifts. So the centennial money must not in any sense be considered a gift otherwise intended than that it should be used in the best way to further the Kingdom of God.

Yet the change of the name is a very important decision. Travel is very much restricted. It may be difficult to have a representative lay delegation at the convention. Would it be in the best interests of the cause, if the pastors are much in the majority, to act on this question? Perhaps not. It may be a matter, then, to be referred to the congregations. If the sentiment throughout the church is that the name should be changed, the result would be the same.

We go to the convention with a prayer that the decision may be in the best interests of the Kingdom of God. What we need above all is to know the will of God and be willing to be guided by it. We also need throughout our church in the outworking of our program the same steadfastness and consecration that characterizes Norway's heroic church. Let us pray much for our convention.

Oud Canada District is incorporated as the Norwegian Lutheran Church of Canada. If the General Convention votes to change the name we as a district must also make our separate decision. It is evident, however, that our district will follow the lead of the decision of the General Convention.

*

There is another matter that vitally affects our district. That is the possibility of the loss of the services of Dr. Iver Iversen as district president and professor at Luther Seminary. To us this move does not seem opportune. Dr. Iversen can make such a valuable contribution to our district at such a time as this. We humbly concede however that in the larger plan God may want Dr. Iversen elsewhere. We shall, as a district, however, yield to this change only as the overwhelming evidence of God's will points in that direction.

*

We are sorry that this issue of the Shepherd will not reach our readers by Mother's Day. The material for proof was delayed at the printers.

—V.

It Pays Dividends

If you think only in terms of \$\$\$ gained, you will not be interested.

Does it pay, we often ask. Does it pay for parents to expend love and care upon their children? Are their dividends of greater value than dollars and cents?

The Sask. Lutheran Bible Institute at Outlook is engaged in molding young lives, preparing young people for service in God's Kingdom. People have prayed and worked. God Has blessed the work. Students have come; needed money has come. This is the Lord's doing; it is marvelous in our eyes.

Go forward, God said to Israel. The same He says to us. This work at our Christian Schools must go forward. And God uses us as His channels through which he works. From our homes the students are to come. Using us as Channels, He will provide the thousands of dollars needed, for repairs and running expences.

Let us unite in praying that young people may be able to attend. Pray that God lay it upon the hearts of His people to provide the funds.

Invest in God's work; it pays dividends.
—G. J. Ostrem.

My Church

My church is where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, the love of God revealed, and the unity of God is perceived.

It is the home of my soul, the altar of my devotions, the hearth of my faith, the center of my affection, and the foretaste of heaven.

I have united with it in solemn covenant, pledging myself to attend its services, to pray for its members, to give to its support, and to obey its laws.

It claims the first place in my heart, the highest place in my mind, the principal place in my activities, and its unity, peace, and progress are ever my concern.

I owe it my zeal, my benevolence, and my prayers. When I neglect its services, I injure its good name, I lessen its power, I discourage its members, and I chill my own soul.

I have solemnly promised in the sight of God and men to advance its interests by faithful attendance, by reading the Holy Bible, by never neglecting its ordinances, by contributing to its support, by meeting with my fellow members, by watching over their welfare, and by joining with them in prayer, praise and service; and that promise I this day renew, before God my Father, Christ my Redemer, and the Holy Ghost my Sanctifier. —John Bunyan Smith, in *Light and Life Teachers' Quarterly*.

"The spring Circuit Convention of the Saskatoon Circuit of The Norwegian Lutheran Church of Canada will be held in the Bethel church, near Young, in Pastor Aarestad's charge, June 16—18. Theme Matt. 22:1-14. All Congregations and Ladies Aid Societies are urged to send delegates. Please pray for this meeting."

Lars Knudson,
Circuit President.

Acknowledgement

I have received the following gifts: From Hermund Dalen, Valley Park, Sask., in memory of Mrs. Dalen. To Students' Aid Fund at Luther Seminary, Saskatoon, \$50. To the Bethany Sunset Home, Bawlf, for Building Fund \$25.00. From Martinus Rust, Thief River Falls, Minn., in memory of Mrs. Hermund Dalen, for missions \$8.00. From Hans Torgerson, Valley Park, Sask. To Foreign Missions \$20.00; To Home Missions \$10.00; To Outlook College \$10; To Sunday Schools \$5.00; To parocial schools \$5.00.

We extend our hearty thanks to the donors.

Very truly yours,

Iver Iversen.

Confirmation in Prince Rupert

The confirmation class members of St. Paul's Lutheran Church were guests at a dinner in the home of Pastor and Mrs. Magnus Anderson on Friday March 31, 1944.

The confirmation service was held on April 2nd. Pastor Anderson spoke on the theme: "Which Way Will You Now Take?" basing his mesesage on Gal. 5:16-26. About the narrow road he said: "The Road of the Spirit is were Christ is Lord. Here the crowds are small, but the reward for faithfulness is eternal peace with God."

As a gift from the ladies aid each confirmand was given a leather bound New Testament.

The members of the class were: Mary Dybbavn, Jean Jensen, Clarice Johnson, Clifford Knutson, Normand Martinuson, Irene Mostad, Ingrid Nilson, Fredrick Norgaard, Astrid Pedersen, Melvin Sandvar, Myrtle Sather.

—Mrs. M. Nordgaard.

Financial Statement for the paper First Quarter, 1944

Balance on hand Jan. 1st, 1944 ..\$283.41

Income:

Subscriptions	207.50	
Cuts paid for	11.30	
Gifts	39.57	258.37
Total —		\$541.78

Expenditures:

Printing	180.10	
Picture Cuts	11.88	
Editor's Expense	22.54	
(1943 Expenses)		
Banking Expense	1.22	
Bus. Mgr. Expense	4.68	220.42

Balance on hand March 31, 1944 \$321.36

Josef B. Haave, Bus. Mgr.
Rose Valley, Sask.

A sincere thanks to the following who have sent gifts to the paper. Mrs. Oline Mossing, Viceroy. Ole Drangsholt, Ordale. Mr. and Mrs. B. Mikalson, Enchant. Paul Ofstie, Bromhead. Mrs. Rud, Milner, B.C. Parkside Ladies Aid. Bethany Congregation, Donald. The Rust Family, Hagen. Mr. and Mrs. J. S. Mills, Minneapolis. Lornis M. Landstad, Sheho. Mrs. Martha Hagen, Tofield. Lac Qui Parle Ladies Aid, Bromhead.

In Memoriam Gifts were sent in memory of Oskar and Hanna Mossing, Viceroy; Mrs. Hanna Otteson, Enchant; Mrs. Hermund Dalen, Valley Park; Mrs. Julius Solie, Minneapolis.

Renewals have been coming in fairly well lately. There are yet 117 from last fall who have perhaps looked at their address label, but have done nothing about it. Hope they do something soon so they will not miss any issues.

—J.B.H.

Den velkjendte Prædikant og Forfatter Mr. Euyler sagde engang nogle Ord, som er vel værd at mindes: Tuisinder af Mennesker har forkortet sit Liv og Millioner har forbitret det med hver Dag at lade Fremtidens Bekymringer som Galde dryppe ned i sin Sjæl. Gud har ikke bygget nogen Kristen stærk nok til at kunne bære baade Trykket af sine nuværende Pligter og saa Tyngden af Morgendagens Byrder og Lidelser stablet ovenpaa.

Many small matters have great influence....

* * *

UTENFOR

Mark. 3, 31.

Maria og Jesu brødre var utenfor synagogen hvor Jesus var samlet med en del av folket — og saa sender de bud ind til ham om at faa tale med ham! — Er det ikke noe skjønt i dette billede? Ja, er ikke billedet av Maria altid skjønt, netop i hendes forhold til Jesus? Vi møter hos hende noe av det ømme, noe ydmyk og hjertelig, noe av dette at være paa hellig grund hvor en trekker sine sko av. Tenk bare paa hvordan hun gjemte alle de ord som blev sagt om ham i sit hjerte!

Slik skulde altid kristenforholdet være.

Men hvordan er det med dig og mig i saa maate? Er det preget av dette nederstved-døren-sind? Noe av dette som sier: Herre, jeg er for ringe til at du skal gaa ind under mit tak! Men si bare et ord! Saa har jeg nok.

End om vi som vil være Jesu disciple hadde mer av dette sind som ikke trenger sig frem! Som sa: ikke som jeg vil, nem som du vil! Vi vilde sikkert bli mer av en Kristi vellukt end idag ofte er tilfelde.

Men de stod utenfor! Hvor er det ikke et alvorsord til noen hver av os. Det spør skaanselsløst: Er du utenfor—eller er du kommet indenfor — ind i Jesu fortlørlige samfund, delaktig i hans frelse? Blir vi riktig opmerksom paa tyngden av dette "utenfor", saa kan jeg godt forstaa den, som med en vis frykt spør: Ak, mon jeg staar i naade hos dig o kjære Gud — idag? For, er jeg utenfor her, saa kan jeg være sikker at bli utenfor hisset. Noen mellemklasse for optagelse i de helliges samfund efter døden findes det ingen støtte for i Guds ord. Har vi ikke skriften at bygge paa, saa er vi paa gyngende grund.

Mange vil ikke høre et slikt alvorsord. De dekker sig bak nøitralitetstanken. Ikke opgi kristendommens betydning, men heller ikke personlig overgi sig til Gud. Guds ord skjærer imidlertid helt igjennem saadan tankegang. Her gjelder det: Enten — eller, utenfor eller indenfor, frelst eller ikke frelst.

Til den som endnu lever i den falske nøitralitetsindstilling naar det gjelder Guds rike, heter det: Vaakn op du som sover, la Kristus lyse for dig. Og spør du saa: Hvordan komme indenfor blandt Jesu venneflok? Saa svarer ordet klart: Den som gjør Guds vilje, han er min mor og min søster og bror. Men det at gjøre Guds vilje, det er ikke i første rekke at prestere noe av egen kraft. "Men dette er Guds vilje, at hver den som ser Sønnen og tror paa ham, han har evig liv."

Er det ikke vidunderlig enkelt? Troens heksekunst er jo faktisk ikke noe andet end at si til Jesus: Her kommer jeg og bøier mig, en synder arm her ned for dig. Og saa ber jeg dig: min synd du mig tilgi!

Vil du sende dette bud til Jesus, saa sier skriften til dig, at det er slike som hører Guds rike til. Jesus kom nemlig ikke for at kalde retferdige til omvendelse, men syndere.

Den som daglig er en synder og daglig trenger naade, han er blandt dem som er indenfor. Gud signe dig saa du maatte faa din plass blandt dem — alltid.

—Einar Rüber.

To maater.

Der er to maater at dekke synd paa. Guds maate og menneskers. Du dekker selv dine synder og de vil engang ha en opstandelsesdag. La Gud dekke over dem og hverken djevel eller nogen anden vil kunne finde dem. — I bibelen er der fire uttrykk med hensyn til hvor Gud gjør av vore synder. "Han kaster dem bak sin ryg." "Naar Gud har tilgit mig, hvem kan da dømme mig." "Han har slettet dem ut som en mørk sky." Du ser en sky ikveld, men imorgen kan du ingen opdage. "Han kaster dem i havets dyp." En har sagt: "Lovet være Gud at det er i havet og ikke i en flod; ti en flod kan uttørre, men aldrig havet." Den største velsignelse som kan vederfares mig her paa jorden er naar Gud tilgir mig. Er du blit tilgit? Et andet uttrykk er dette: at Gud fjerner synden saa langt bort som østen er fra vesten. Vet du hvor langt det er? Ingen kan regne det ut. Dersom vi bekjender vore synder er han trofast og retfærdig og tilgir os vore synder og renser os fra al uretfærdighet." Bliv sikker paa at du har hans tilgivelse.

Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba,

Første Nr. i Mai, 1944

Sjette søndag efter paaske

AT DE ALLE MAA VÆRE ETT FOR AT VERDEN MAA TRO

Joh. 17, 24-26

K. O. Lundeborg

Kristi himmelfartsdag er desværre næsten helt sløfet som festdag i vor kirke, skjønt den er en av de største mindedage i aaret. Man bruker dog ofte denne tekst paa sjette søndag efter paaske, v. 24-26.

Sidst hørte vi Jesu bøn for sine at de alle maa være ett, og det for at verden maatte komme til tro paa Jesus. I disse sidste tre vers av sin bøn stiller han i ut-sigt for sine at de skal *faa se* hans herlighet, den de nu eier i troen, naar de engang er hjemme hos ham. Og garantien for dette er Guds kjærlighet utøst i deres hjerter, og Guds retfærdighet, der forsikrer dem om at det liv som de nu eier i Kristus, skal engang *aabenbares* med ham i herlighet (Kol. 3, 4). Dette salige *haab* er et av de sterkeste baand som binder Guds folk sammen til ett.

Det er bønnen om de troendes enhet som lyser frem ogsaa i disse sidste vers, med det formaal at verden skal frelses. Guds hensigt med sine barn i verden er at verden ved dem skal komme til tro og bli frelste. Denne verden som hater Gud, fordi den ike kjender ham, den elsker han, for den dør han, til den sender han sine apostler for ved deres ord at virke tro (v. 20). Men livsstrømmen fra Guds kjærlighet gjennom apostlenes ord skal ned igjennem tidene *gaa gjennom de troende Guds barn*. De skal være verdens lys (Matt. 5, 14). Skal verden vindes for Gud, saa maa det bli *gjennom de troende*.

For et overmaate tungt ansvar der ligger paa Guds folk i verden!

Men skal dette lykkes, saa maa vi staa saa nær Gud og nær hverandre at livets og kjærlighetens lys skinner ut over verden fra os som en samlet enhet, som staden paa berget der lokker og drar folk til Guds folks Zion (Mik. 4, 1.2.5.). Dette var det Jesus bad om.

Skal denne bøn bli opfylt? Derom kan der ikke være mindste tvil. Engang derhjemme skal alle være ett, een hjord og een hyrde. Men det er for sine troende *hernede* at Jesus beder at de *her i verden* maa være ett for at verden maa tro.

Hvordan er *stillingen ute iblandt Guds folk nu?* De troende er jo ett i aand og sind, ett i Gud. Men er de ett slik at *verden kan se det og tro?* De var engang ett, en samlet flok paa pinsedag og i den første menighet, og 3,000 sjæle kom til tro paa Jesus i een by og paa een dag (Ap. gj. 1, 14; 2, 1, 44; 4, 32). Her har vi hemmeligheten i den første tids mægtige missionsarbeide.

Hvordan er det i vor tid? Ak — “din kristne flok er delt og spredt og kan ei mer forlikes,” synger vi i en salme. Som en spredt faareflok, hvor hver gaar sin egen vei. Gud har nok sine baade i den katolske, den reformerte og den lutherske kirke, men de er skilt fra hverandre. Og her iblandt os norske lutheranere er de troende delt i forskjellige flokke. Nogen vil være ett med verden i menighet og samfund. Andre samler sig sammen som en troende menighet til missionsarbeide for verdens frelse. Andre samler sig sammen foreninger til virke for Guds rike, medens de ellers har menighetssamfund med baade troende og den aabenbare verden. Nogen vil ikke være ett med nogen, men gaa sin egen vei for sig selv alene. Og saa er der et utal av retninger med forskjellige syn paa Guds ord, hver flok med sit “Schibbolet” (Mom. 12, 6).

Kan verdens store flok se at Guds folk er ett paa denne maate? Ikke underlig at den største del av verden endnu efter 1900 aar er vantro. Her er kristenhetens store synd, de *troendes store synd*. Her trænges en bods dag med et klagemaal som ved Megiddo (Sak. 12, 11). Men alle

MOR.

Fra det giebløk jeg forstod at Livet er Handling var der en Tanke langt foran alle andre i mit Sind. Tanken knyttet sig til den Kvinde jeg kaldte Mor; den begyndte som Følelse af Taknemlighed og Kjærlighed, og den sluttet som Erkjendelse af, at jeg var gjældbetyngt og havde Pligt til at afdrage alt, jeg evnet, af min Gjæld.

Mors aldrig svigtende Omhu for mit Vel kunde bare afvikles paa en Maade, syntes jeg, derved nemlig at jeg skikket mig saa vel i Livet, at det svarte til hendes Ønsker og Forventninger. Mor, som skulde faa Ære og Glæde af sin Gut — Belønning for al sin Omhu. Da jeg var 14½ Aar døde hun; jeg havde da bare faaet betroet hende Theorien om min Livsplan. Hun smilte vemodig og klappet mig paa mit Kind — med det Smil paa sit vakre Ansigt døde hun. Hun fik en længe fortjent slut paa sine Lidelser, men for mig var hun ikke død. I mit Sind levet hun videre. Jeg var sikker paa at hun fulgte mig Skridt for Skridt, vaaget over mig, sørget naar jeg gjorde noget galt og glædet sig, naar det gik med godt. Det har heldigvis mest gaaet mig godt. Gjælden til Mor er ikke minket, men den er efterhvert blit lettere at bære. Da jeg etpar Aar efter Mors Død første Gang nød offentlig Anerkjendelse var jeg mest glad for hendes Skyld. I den overfyldte Kirke saa jeg bare hendes Ansigt, og da jeg modtog Belønningen stammet jeg: “Tak Mor!” At hun var tilstede og glædet sig over Gutten, derom var der ikke Tvil i min unge Sjæl.

Mange Gange siden har vi delt Glæder sammen, og naar jeg nu overtager en ny Hædersstilling, saa er det bladt andet med med den glade Følelse, at jeg afbetaler en ringe Del af Gjælden til den Kvinde, som engang tog sig af en liden, forkommen og forældreløs Gut og skjenket ham en Mors rige Kjærlighed.

—C. Jeppesen.

Mrs. Anna Dalen

In memoriam.

En elsket hustru, kjærlig mor er vandret bort; og sorgen stor har rammet hendes kjære haardt. Men taaren vil dog tørres bort ved tanken om at hun er fridd fra sykdom, sorg og jordisk strid.

Med tro og haab og kjærlighed hun vandret mod det hvilested, som Jesus har beredt for dem som følger ham paa veien frem, og strever mod den skjønne strand i Paradisets lyse land.

En blomsterveld ved baaren lagt os mindet om den skjønne dragt hvormed de frelste prydes skal naar gjennom dødens skyggedal. Enhver som blev til døden tro er flyttet ind til evig ro.

—L. B.

Hellighold hviledagen!

En prest i Danmark møtte en søndag en mann som kom kjørende med et less bygningsmaterialer. Presten sa til mannen: “Stopp, du kjører over noen!” Mannen stoppet hesten, og da han intet saa i veien, sa han: “Hvad mener De?” “Det tredje bud,” sa presten.

* * *

The kingdom of God will never be brought in by a sermon that disturbe no one....

* * *

forsøk paa ved Guds ord at forene alt Guds folk synes at være spildt. Kanske Herren maa la en *martyrtid* komme over os og drive de troende sammen, som f. eks. nu i Norge?

La os fortsætte at læse og grunde paa denne bøn og enes med Jesus i at bede den med ham.

KAJ MUNK

Avisene 6 januar bragte det sorgens budskap at Kaj Munk var blitt drept, myrdet av nazistene. Man burde kanskje ha vært forberedt paa at dette vilde skje. For Kaj Munk hadde talt og skrevet imot den store solformørkelse som nu i flere aar har ligget over Tyskland og som de siste aar har spredt sig over andre deler av Europa. Men, allikevel, det kom saa uventet og saa brutalt.

Nu hviler han, den 45-aarige prest og dikter, hvis navn vil lyse i Danmarks og Nordens annaler naar solen igjen gaar op og nazismens mørke natt er svunnet.

Som liten (bare halvannet aar) mistet Kaj Munk sin far, og da han var fem aar gammel, døde hans mor. Han fikk i sin mors kusine en ny mor, og fant der paa Lolland et hjem som han elsket og alltid lengtet tilbake til. Hans mor hadde lært ham aa folde sine hender og si et vers og saa si: “God nat, far; god natt, Gud og Jesus og alle hellige smaa engler.”

Han sier selv: “Traaden til evigheten som min døende mor hadde lagt i mine smaa hender spant jeg selv videre paa. Av mig selv føiet jeg hennes navn inn i aftenbønner: God natt, far; god natt, mor; god natt, kjære Gud og Jesus og alle smaa engler.”

Om sin barndom sier Munk: “Mor holdt mig til aftenbønner min, den første mor hadde lært mig; hun holdt mig til søndags-skole og kirkegang. Men jeg vet aldri at hun truet mig med Gud, husker aldri at hun prekte for mig, aldri tvang mig til noe som helst religiøst. Alt som hadde med Gud aa gjøre minnes jeg som noe festlig og velsignet — salmesangen julaften med fars yndlingssalme i spissen “Blomstre som en rosengaard,” møtene i misjonshuset eller ved den lutherske misjon i smaahjemmene, hvor jeg, en gutt paa 9—10 aar, satt foran hele menigheten paa en Carlbergs ølkasse som ogsaa var blitt omvendt ved møtet; kirkegangen i søndagsmorgensolen mellem de lollandske akres bugnende fylde.”

Han var glad i hjemmet, og lærte aa sette ennu mere pris paa det da han maatte reise fra det til universitetet. Og feriene i hjemmet var herlige. “Du lille straatekte hus under kastanjene,” sier han, “hvor du har lært mig aa elske alle smaa hjem i Danmark! For det fine ved dig var at du ikke var noe særlig, at far og mor i det store og hele var som andre mennesker. Derfor vet jeg hvor dere kjemper og streber der inne, hvor trofaste dere er mot hinannen og holder av hinannen. Derfor hater jeg neglelakk og luksuskvinner og all annen pralende kreft. Men du,

mitt lille barndomshjem, du har lært mig aa se det store, ja det største, i det smaa.”

Det var paa Vedersø i Jylland Kaj Munk fikk sitt virke som prest, men som dikter talte han til hele landet, ja, til hele verden. Han er blitt hyldet som det danske aands-livs fornyer, og kritisert som en der under presteskjolens skjul fikk sagt ting som ellers vilde blitt tidd ihjel. Han var mild som et barn, følte dypt med dem som led, elsket vaarblomstenese duft, vindens lek, fuglenes sang. Men han kunde være barsk, kunde bruke ord og uttrykk som rev og slet, ja, det var dem som kalte noen av hans uttrykk blasfemi. Han vaaget aa rope et varsku mot nazismens pest. Dette varsku kom især i hans drama “Han sidder ved Smeltedigelen.” Den boken utkom i 1938, næsten siste aar en slik bok kunde utkomme i Danmark, før den kreft han advarte mot ogsaa hadde trengt sig inn i Norden.

Helten i dramaet er professor Mensch, verdensberømt vitenskapsmann. Han har paa en av sine reiser til Østen funnet meget av veldig historisk betydning. Det er blitt bestemt at han skal faa Tysklands-prisen. Selv bryr han sig lite om den utmerkelse; for ham er det bare om aa gjøre at sannheten kommer frem. Han er den objektive, vitenskapsmann. Blandt de ting han har opdaget, er et skaar som viser et portrett av Jesus. Mensch er ikke i tvil om at billedet er ekte. Men det viser en mann

med jødisk ansikt. Dorn, som har skaffet Mensch Tysklandsprisen, er en ekte naziusling, en ov efterløperne og angiverne som nazismen har saa mange av. Dorn har ved smiger og angiveri svunget sig op til kultusminister, og nu da Mensch skal faa Tysklands-prisen ved en stor festlighet, som “Føreren” selv vil overvære, vil Dorn at han skal love aa bekjentgjøre at det Jesusansiktet han har opdaget viser at Jesus var arier, altsaa til støtte for nazi-propagandaen imot jødene, eller i det minste tie med at ansiktet viser jødetypen. Men det gaar jo stikk imot Mensch's prinsipp. For ham gjelder det aa si *sannheten*. Men det er *vitenskapens* maate aa si sannheten paa, den *religiøse* side av saken bryr han sig ikke om.

Men professoren opdager at hans dyktige sekretær, frøken Schmidt, som har hjulpet ham saa meget i hans vitenskapelige arbeide, er jødinne. Hun mener hun nu maa forlate Mensch, og gir grunnen. Professorens blir først helt betuttet, han bryr sig ikke om jødene som saadan. — “Føreren har vel rett ogsaa paa dette punkt, ham om det, — jeg kan heldigvis holde mig utenom den sak. For resten kan jeg heller ikke like jødene.... det er en ekkel race.”

Men da avgjørelsen kommer, da skjer det noe med den lærde professor. Han møter op til festen, men har frøken Schmidt (Sara Levi) med sig. Han vil ikke ta imot utmerkelsen før han har stillet et spørsmaal til “Føreren” om sannhetens leverett. Føreren svarer at sannheten har *ikke* absolutt leverett, bare aktuell bruksverdi. Mensch knuser billedet mot gulvet og erklærer at han vil ekte sin sekretær, jødinnen Sara Levi. Det blir for meget for “Føreren”; han gaar, og alle følger ham. Dorn sier til Mensch: “Tolv timer gir jeg Dem.”

En som vaaget aa skrive slik kunde jo ikke bo under samme tak som Gestapo-agenten. Han var farlig, for han talte sannheten og han mente at sannheten hadde leverett, *absolutt* leverett. Og u er han borte. Men han vil leve i fremtidens Norden. Og vi — vi synes de ord passer paa ham som han selv skrev om Eduard Geismar: “Hvorfor var det nødvendig, Herre, at nettop han som var saa pinefullt fintmerkende overfor lidelsen, at nettop han skulde saadan forfølges?” —J. E. G.

Ungdommens Frelser

Av Olfert Ricard

Ungdommens Frelser, hør oss naar vi beder: Let efter dem som ennu selv ei leter! Døvet av verdens lyst og larm og pine er de dog dine.

Og naar du hører sjelens sukk det stille, ser hvor de lenges uten rett aa ville, lær du dem da paa bønnens vinger stige op til ditt rike!

Vis dem dig selv, saa unge øine straalere! Giv dem din kraft, som bærer og som taaler! Salv dem med Aand, at de maa seier have over det lave!

Sterk tro.

En mand spurte engang George Müller, hvorledes han fik sin sterke tro. Og den mektige Guds mand, hvis tro i mange aar har forundret hele verden, svarte: “Den eneste maate at erhalde sterk tro paa, er at utholde store prøver.” Og til denne sandhet føiet han følgende: “Jeg har faat min tro ved at staa kjekt mellem haarde gjenvordigheter.”

Jakob forteller det samme, naar han skriver: “Akte det for idel glede, naar I falder i forskjellige fristelser.” Hvorfor? “Vidende at eders troes prøve virker taalmodighet.” Til hvad ende? “For at I skal være fuldkomne og uten mangel.” Fuldommen tro gjennom fuldkomne prøver.

Definition of a smile: A light in the window of the face which shows that the heart is at home. —Lutheran Companion.

SINLESS CHRISTIANS

"Whosoever abideth in Him sinneth not."
1 John 3:6.

Many conscientious Christians have been seriously troubled over this and similar statements. What does this passage mean?

In considering it let us be careful not to weaken it and wrest it out of all semblance to its plain statement.

The precious truth of Justification by faith in Christ alone is central and the ground of our peace with God. He declares the penitent forgiven, He accounts to him the perfect righteousness of Christ, and in Him the believer stands sinless in the sight of God. This is his *status* with God.

In the passage before us we have an ethical, or moral, problem, pertaining to the Christian's spiritual *state* and *conduct*.

"Abideth in Him" can mean nothing short of personal imminence — indwelling — in the personal Christ. He who lives in Him and in whom He dwells, does not sin. In verse 9 we read, "Whosoever is begotten of God . . . cannot sin."

This again must not be tamed down to merely "does not persist in sin," or "does not allow sin to reign over him." The plain words of the Apostle must be held fast and explained by the analogy of his way of speaking throughout the Epistle of the ideal reality of the life of God and the life of sin as absolutely excluding one another.

In the child of God is the hatred of sin; in the child of the devil, the love of it. If the former falls into sin, it is an act against his new nature. It is as the taking of poison, which if it be not corrected by its antidote, will bring death. It calls for the repentance and the forgiving grace of God spoken of in 1:8-2:2.

But our verse says, "sinneth not", and verse 9, "cannot sin". In what sense is the word "sin" used here? Evidently it is used in the sense of *intentional, deliberate and persevering* wrong-doing. If a Christian knows beforehand that a premeditated act is against the will of God as revealed in His Word and seconded by the conscience, he resists the devil and says no to the temptation. He "cannot sin," because he knows that it would be a denial of Christ and parting company with Him. The new life of God in him rebels against the very thought of it. It is like a nerve that causes the hand to jerk back from being burned. His preference, his choice, his joy, his very *life* consists in "abiding in Christ" and refusing to let anything sever that relation.

In an Authorized version the rest of the verse reads, "Whosoever sinneth hath not seen Him, neither knows Him," and this has aggravated the fear of honest souls. It should be stated that the tenses of the original verbs require the translation "seeth Him not, neither knoweth Him"—partly corrected in the Revised Version. (See the best commentaries for verification.) Unrepented sin indicates both present unreality of such sight and knowledge and the annulling of their validity in the past.

Compare Heb. 6:6, "While they crucify"—as long as they crucify, or because they are crucifying—"to themselves the Son of God afresh," with the possible implication that this need not be continued and can be discontinued by conviction of sin and bitter repentance.

A Christian does not practice sin intentionally. He does not *live* in sin. It is as foreign to his nature as it would be for a dove to feed on carrion. But if he is caught unawares, off his guard, in some moment of ignorance or weakness, without his consent, God has provided "a fountain opened . . . for sin and for uncleanness." Peter found that have of refuge in the pardoning love of his Savior. "Underneath are the everlasting arms." —CJS.

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WOMEN'S MISSIONARY FEDERATION

Editor Mrs. Josef B. Haave, — Rose Valley, Saskatchewan.

FAITH

FAITH!

Thank God for the power of it,
For the ministry, which is the flower of it!
Yielding fair fruit and scattering seed,
Blessing this world by thought, word and deed!

What is so strong as the might of it?
What is so sure as the fight of it?

Winning the battles that rage within,
Conquering ever this world of sin.

Faith, the victor, that holds His hand,
By it man enters the Promised Land.

FAITH!

Thank God for this gift of the Holy Ghost,
That saves and keeps to the uttermost.

C. K. Solberg.

The Great American
Saturday Night

On a recent Saturday we happened to pass through the lobby of the Hotel Sherman in Chicago and noticed a group of agitated people. Buddy Rogers—famous as the husband of America's ancient sweetheart, Mary Pickford—had arrived, we were told, and would appear in the hotel's night club that same evening to open a show that was a complete sell-out. The advertised starting time, we observed, was a late hour and presumably the final blablah of the swing band will not have ceased until early Sunday morning.

As we walked on the reflected that Chicago has no monopoly on this form of Saturday night entertainment. In large cities, in small towns and communities, the same situation exists. Substitute a local celebrity for Buddy Rogers, simplify the decorations of the club, reduce the prices quoted on the menu, and you have practically the same picture in almost every community. Stepping out on Saturday night has become the great American habit and the person who suggests that this custom is only another indication of a wave of nationwide irreligion is in imminent danger of being ridiculed as a kill-joy. Immediately a plea of defense is made: "We don't have to get up on Sunday morning."

It is more than a suspicion with us that quite a few church members join the Saturday parade of night club frequenters in our larger centers, or visit what passes for a night club in smaller communities. At this time we will not concern ourselves with the inherent wrong of such sitting in the seat of the scornful or participating in jesting which is not convenient, to say nothing of coming under the influence of barbarous musical strains which are conducive to a loosening of moral restraint. Night club life is to be condemned on all these grounds, and others. But now we have in mind particularly its sad effect upon church attendance. The physical powers of a human being will not permit him to retire at three o'clock in the morning with a liberal quantity of alcohol in his system and then be an alert and devout church attendant seven hours later. Either he will remain absent from the assembly of God's people or, while he may be present physically, he will occupy the pew bleary-eyed, with a heavy head and a resentful heart. Neither does the picture change any in this respect if you transfer such night life from public places into the seclusion of a private home. The detrimental effect upon church attendance remains the same.

In moments of leisure we like to reflect on the Saturday nights of a different type. The mother of the home making the necessary preparations in the kitchen so that the Sunday dinner won't interfere with the Sunday service; the father uttering around the house busily engaged in odds and ends that his daily work does not permit him to attend to at other times; the children reviewing their Sunday school lessons, either as teachers or pupils; the entire family enjoying their home with much harmless merriment and each one anticipating, in his attitudes and activities, that the morrow is the Lord's day which demands alert bodies and devout minds.

Why Should I Give To
Mission Cause?

Because it is the most paying investment.
Because of the joy that comes to the giver.

Because I am only a steward of the money that God has given me, and I must use it for His glory.

Because souls are dying and I may help.

Because it is God's will that missionaries should go, and that I should help them. (Romans 10:14)

Because I am grateful to God for what He has given me (John 3:16).

Women's Missionary Federation

Fifteenth General Convention May 30th to June 2nd, 1944, Minneapolis, Minn.

Convention Theme: "Walk worthy of the Lord."

Convention Motto: "Under God Go Onward."

Text: Colossians 1:10-15 and Revelation 3:4.

An excellent program is being prepared. You will want to attend. Pray for the coming convention! Pray for the W.M.F. officers! Pray for all who are to have a part in this program.

I am going. Are you?

Morgan Commits Soul to Savior

On January 17, 1944, legal papers were signed by the heirs of the J. P. Morgan estate transferring title of the Morgan home at 231 Madison Avenue, New York City, to the United Lutheran Church of America. At the ULCA executive board meeting a few days earlier, a portion of the will of the late J. Pierpont Morgan was read. The opening paragraph of the document is a gem in religious literature and is herewith commended to our readers for careful study and emulation:

"Article I. I comit my soul into the hands of my Savior, in full confidence that having redeemed it and washed it in His most precious blood He will present it faultless before the throne of my heavenly Father; and I entreat my children to maintain and defend, at all hazard, and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered, and through that alone."

The above paragraph gives evidence of an implicit faith and confidence in Christ, the Savior of men.

E.M.J. in Western Luth.

The Lutheran Daughters of the Reformation General Convention will convene Friday afternoon, June 2, 1944 at two o'clock at the First Baptist Church, Tenth and Harmon Place, Minneapolis, Minn.

A joint banquet Friday evening June 2nd, at Nicollett Hotel.

There will be two sessions Saturday at 9:00 a.m. and 2:00 p.m. when Dr. Manuel Montana of Lima, Peru will be the guest speaker.

Convention theme, "Redeeming the Time". "See that ye walk circumspectly, not as fools, but as wise.

Redeeming the time, because the days are evil."

Ephesians 5:15-16. —J. R.

Such Saturday nights are gone in too many instances. Much blame rests upon doting mothers who encourage Saturday nights as unrestricted date nights for their sons and daughters and upon pleasure-seeking wives who prefer the excitement of a Saturday evening "out" to the quiet dignity of a Sunday morning in church. You can't have both. Our church is suffering from too much gay night life on Saturday and therefore from too little spiritual life on Sunday. It is within the sphere of the Christian woman's influence to correct this condition.

Lutheran Herald.

General L.D.R. Convention

June 2nd and 3rd, 1944, Minneapolis.

Very timely is the convention theme, REDEEMING THE TIME, based on Ephesians 5:15, 16—"Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil." Dr. Walter Manuel Montano from Lima, Peru, is the convention speaker. Dr. Montano was a monk of the Dominican order for seven years when in an experience similar to that of Dr. Martin Luther, he escaped. His life story is given in a book entitled "The Monk Who Lived Again."

Pray for the convention that it may in every detail glorify God and be an inspiration to everyone who attends.

Does Your Ladies' Aid Keep in
Remembrance its Pioneers?

Bestemor left her beloved Norway and came to America. In the fall of the year she became ill but lived to see and know her prayers were answered. The following is a short paragraph from the book "Muskego Boy" telling of the faith of our pioneers.

"Mikkel", whispered Bestemor. "Tomorrow you must get the Pastor for me." Mikkel threw himself down beside the bed. "No, no!" he cried. "No, Bestemor, no!" "Shh! You will wake Kristi and Karen", said Aunt Martha, but the tears were streaming down her face, too. Bestemor stroked Mikkel's tousled hair until he was quiet. "Mikkel", she murmured, "I am so tired. I want to go to our Father in heaven. I am happy to go. You must not cry. I am happy to go." — A little smile flitted over Bestemor's face. "I am an old, old woman, Mikkel. It would be the same for me back in Norway. I am glad I came to America, for now I know God is with us here too. He has given us a pastor, and He will give us a church, too. You will see, Mikkel. You will see." Early next morning Mikkel ran to find the pastor. "And please—" he added when he has explained everything, "please, will you wear the long black dress and white collar you wear on Sundays? Bestemor would like it so much." — Mikkel stood in a corner and listened while Pastor Clausen read from Bestemor's Bible and prayed. He knelt on the floor beside Mor and Aunt Martha while Bestemor received the sacrament. "There is just one thing more," whispered Bestemor. "You will teach our Mikkel, Karen, and Kristi so they won't forget God?" Martha Clausen took her two hands in her own. "I will teach them myself", she said. "And I am starting a confirmation class soon", said Pastor Clausen. "And will there be a church?" "This very month we organized the congregation. We are already talking of building the church." "It must be on the hill—on the Indian mound—where all can see it," whispered Bestemor, her eyes closing like a tired child's. When Martha Clausen finished singing her hymn, Mikkel leaned over Bestemor and heard her whisper, ever so faintly, "The peace of our God keep you ever."

Mother

'Tis Mother's Day!

Through the whole land,
All men pay homage to the hand
That safely led them.

Sweet flowers sent, fond letters pressed
From absent ones, against the breast
That proudly fed them.

And, so to Mothers young and gray,
This is indeed happy day!

'Tis Mother's Day!

And on a mound
Fresh raised with newly broken ground.
We place a flower,

'Tis all that we can do today;
Except, perhaps, a moment pray

Beside her bower,

For guidance through this life, that we
When called shall half as worthy be.

—Edmund E. Pugsley.